

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

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UNIVERSALISM DISCUSSED.

To Mr. Ezra Stiles Ely.—Letter 11.
Philadelphia Dec. 27, 1834.

Dear Sir—It is certainly true, that "there must be an end somewhere to our controversy"—but should we proceed, as you practically propose, we shall close our correspondence without finishing our discussion. In declining to answer the arguments presented in my last letter, and in desiring to leave what we have already written "to the judgment of our readers," you virtually define our controversy to be simply the written expression of our several opinions; and our Letters, in this view of the matter, should be considered as only so many Essays on controverted theological points. My idea of a controversy embraces the free examination of opponent positions and arguments—the patient discussion of doctrines, and not merely the expression of opinions. You say, indeed, "As much as possible I would avoid going over the same ground with you twice in argument"—and with this I find no fault. But the greater part of my last letter you have not yet touched. I have therein presented many arguments and much reasoning, to which I really attach some importance. You stated that but for the expression, "they shall be accounted worthy," the testimony of Jesus in Luke xx, would make you a Universalist. I penned my remarks on this passage with special reference to such desirable result; and I flattered myself that you would either attempt a refutation of my reasoning on that point, or acknowledge the truth of the doctrine you had previously opposed. The issue of our conjoint question rests entirely on the Scriptural representations of the resurrection state; and I respectfully desire to direct your especial attention to my proofs and observations on this particular subject, as contained in my last letter. I have therein attempted to refute all your arguments on 1 Cor. xv; and except you endeavor to show that I have failed in the attempt, our controversy, as before hinted, is virtually resolved into nothing more than the written expression of opponent opinions.

In citing passages from the works of eminent commentators and critics, I have only intended to show, that many men of the greatest erudition, talents, and piety, understood a multitude of Scriptural passages very differently from your interpretation of them, although they as firmly believed in endless punishment as do the Calvinistic or Arminian clergymen of the present age. The latter quote innumerable passages in proof of endless wretchedness, which the former could not, and did not, so apply. I go for the Bible, and I believe the Bible to be the best interpreter of its own meaning. Nevertheless I shall continue, as suitable opportunity presents, to extract occasional passages from eminent commentators and critics who believed in endless punishment, and our readers will yield to such testimony no more attention than such testimony deserves to receive. I may add that your exposition of any Scripture text, is not by me considered of any more weight than the exposition of Horne, Lardner, Whitby or Clark. I desire you to remember, that I have not quoted Ballou, Balfour, or Whittemore, in confirmation of any of my views. These are Universalists, and their expositions of Scripture might be rejected on that account; but I have quoted the testimony of men who were sound in the faith of endless punishment. Whether such testimony has any weight, and if any, how much, our readers will judge.

I have said, that I believe the Bible to be its own best interpreter. By this standard I have endeavored to test the word everlasting, and thus explain the duration it signifies. I have stated, that the Bible applies it to the priesthood of Aaron, to the covenant of the law, to the possession of Canaan by the Israelites, and to other things, which were not only temporary in their character, but had no reference whatever to the future state. Whether the fact that you declined noticing these and similar remarks, did or did not justify me in assuming that you granted the conclusions consequent of the ar-

gument, it becomes not me to decide. I submit to the judgment of impartial men.

In your letter of July 25, you denied that Matt. xxiv, 36—41, and Luke xvii, 20—37 are parallel passages, because in the former case Jesus was addressing his disciples, and in the latter the Jews. In my reply, I showed, from the express and positive language of the passages, that Jesus was addressing his disciples in both cases. Consequently your argument was entirely lost. Of this important fact—important, because thereon rests the decision of the reference of Matt. xxiv and xxv—you took not the slightest notice. In my last letter, I assumed that you had yielded the point—and I believe that every principle of fair dispute justified me in so doing. But as you have not yielded the point in question, I should be happy to see you attempt to sustain it.

You still contend that the inquiry, "Are there few that be saved?" refers to salvation from endless woe. But before you can properly contend for such salvation, you must first prove that endless woe is a doctrine of the Bible. This, indeed, you infer from the tenor of the text and its connexion—but the word saved furnishes no authority for said inference. Peter said, "Save yourselves (not from endless woe, but) from this untoward generation." Acts ii, 40. Jesus said, "He that endureth unto the end, the same shall be saved"—which language, in Matt. xxiv, 13, you admit refers to the destruction of Jerusalem. And he added, verse 22, "Except those days (of great tribulation) should be shortened, there should no flesh be saved." In these cases, you agree that the word saved refers to salvation from temporal calamity only. And such, also in my judgment, is the reference of the question, "Are there few that be saved?" There were but few saved, or delivered from the great tribulation that came on Jerusalem—and these were saved by entering "into the strait (i. e. difficult) gate" of the Gospel kingdom by faith in Christ; by watching for the coming of the Son of Man; and by fleeing from the devoted city when the predicted sign of that coming appeared. Matt. xxiv, 4—35. When Cestius Gallus came against Jerusalem many Christians were shut up in it—but "those days were shortened," else "no flesh could have been saved." The siege was strangely raised, and "the Christians had scarcely time to leave the city, before the Romans, returned under the command of Titus, and never left the place till they had destroyed the Temple, raised the city to the ground, and slain upwards of a million of those wretched people, and put an end to their civil polity and ecclesiastical state." (See Dr. Adam Clarke, on 1 Peter iv, 18.) Thus comparatively few were saved, and these were they who endured unto the end, as in Matt. xxiv, 13—22. When the gates of Jerusalem were closed, and the city hemmed in on every side, by the Roman army, the door of the Gospel kingdom was shut against the Jewish nation. And though some might knock, and say, "We have eaten and drunk in thy presence, and thou hast taught in our streets," (Jerusalem,) yet it was too late—the day of judgment had arrived—and the sword, famine, and pestilence, brought upon that unbelieving generation "the time of tribulation, such as was not since the beginning of the world to that time, nor ever shall be." Matt. xxiv, 21. If so great a tribulation shall never be again, the supposed tribulations of eternity are certainly imaginary.

You again incidentally introduce 2 Thess. i, 9. I have thrice desired you to come up to a full investigation of that portion of sacred Scripture; but silence is the only answer I have yet received in relation thereunto. I am the more solicitous to examine this subject, because you have certified me, that said passage must forever prevent you from becoming a Universalist.

Paul in affirming that "the last enemy shall be destroyed, death," does not make any exception. He simply declares, that the last enemy shall be destroyed, and states that death is said last enemy. It is written, that Jesus took part of flesh and blood that he might destroy, not only death, but the devil—yea, the Son of God was manifested that he might destroy the works of the devil.—Heb. ii, 14. 1 John iii, 8. In furnishing the promised proof that there is an enemy later than the last mentioned by Paul, it would be proper, I think, to keep the foregoing testimonies in view.

Believing, as I do, that Universalism, is the plain and obvious doctrine of the Bible, I desire that both the good and the bad may receive it. I ask the good to receive it, because I am persuaded it would make them better and happier; and I am satisfied that were it heartily and sincerely embraced by the bad, it would induce them to "break off their sins by righteousness, and their iniquities by turning to the Lord."

Affectionately yours,
ABEL C. THOMAS.

Philadelphia, Dec. 31st. 1834.

To Mr. Abel C. Thomas—

Dear Sir—The account which our Savior gives, Luke xvi. 19—31, of the rich man and Lazarus, is designed to be the subject of the present letter. This account is not called a parable. I regard it as being Christ's statement of some events of which he had perfect knowledge. But had the narration been introduced by the preface, *Jesus spake unto them this parable*, I should say, that a parable is but an extended similitude, or illustration, designed not to introduce fancies, but to exhibit and enforce truth. "There was," really, "a certain rich man," whom Jesus knew, "which was clothed in purple and fine linen and fared sumptuously every day." His riches are not represented as having been a crime or anything undesirable. He is not censured for his elegant and neat attire; nor was it any offence to God that he partook plentifully of the bounties of Divine Providence. Some have imagined a thousand evil things against this rich man, but in my judgment, Christ drew the most amiable and inoffensive character of a mere worldlying that the reality of the case would allow. He intended to present the most favorable circumstances in which an ungodly man could be placed, and contrast them with the most abject poverty of a true Christian.

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores." Probably Lazarus had in his own past experience found that it was well for him to seek charitable assistance at this rich man's door, and therefore desired again to be laid there. There is no proof that the rich man was hard-hearted, and refused him the pittance which would relieve his wants. Even the dogs of this establishment were friendly to the beggar, who must have been countenanced by the family, or instead of licking his sores they would probably have torn him to pieces.

Mark the contrast between these two individuals in this life; one was rich, the other poor; one was well, the other sick; one was clothed in purple and fine linen, and the other in the rags of a beggar; one fared sumptuously, and the other presumed to ask for nothing but the crumbs; one was sound in body and lovely in his appearance, while the other was loathsome from his sores.

Now follow these same individuals out of this present world. "And it came to pass that the beggar died," "The rich man also died, and was buried," probably with pomp and solemnity; but whether the beggar was buried or not, has been left untold. His body was probably carried without ceremony, to some place of deposit. Each of these individuals was removed from the face of the earth.

But what became of their souls? For "there is a spirit in man;" and when "the golden bowl is broken, or the pitcher is broken at the fountain"—"then shall the dust return to the earth as it was: and the spirit unto God who gave it." The Savior proceeds to inform us what became of their spirits or souls; of that part in these human beings which we call themselves. They both had a conscious existence immediately after death. That in them which thought, remembered, reasoned, desired and felt either pleasure or pain, had a continuous duration; but leaving their bodies, they found themselves in widely different circumstances in the world of departed spirits. Both were in the state of the dead: both knew whence they had come, and whom they had left behind them on earth. One of them was in a state of misery in which he was surprised to find himself; in which he experienced fruitless desire, disappointment and despair. "The beggar died, and was carried by the angels into Abraham's bosom;" into a holy happy society, in which he enjoyed the friendship, confidence and love of Abraham, the father of the faithful; for *Abraham's bosom* is but an emblem of all these social benefits.

"The rich man also died, and was buried; and in hell," in the state of the dead, or "world of departed spirits," he "lifted up his eyes," just as a man in his dreams may be said to do, thereby denoting his surprise, "being in torments and seeth Abraham afar off, and Lazarus in his bosom." They were both so situated in the state of departed spirits, that they could recognize each other still, as well as they once did on earth: and the rich man knew that Lazarus was a companion of his patriarchal ancestor Abraham. In this state the rich man, surprised to find himself lost, had not ceased to experience natural affection for himself and his kindred. He desired deliverance from his misery, and as some religionists do on earth, instead of immediately calling on God, he began to pray to one of the saints. "And he cried and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip

the tip of his finger in water, and cool my tongue: for I am tormented in this flame."

It was necessary for the Saviour, if he described the torments of the lost spirit at all, so that men could understand him, to use similitudes. He symbolizes, therefore, the torments of the damned, by comparing them to pains produced by intense and unquenchable fires. He presents the rich man as desiring the least relief of which we can conceive under the parching thirst which he experienced. He asked but the cooling of his tongue by means of the moistened finger of one of his former acquaintances. To show that the lost sinner is without any prospect of relief, the Saviour proceeds in his narration to say, "But Abraham said, son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." Here Christ presents a contrast between the rich man in this life, and after this life. He tells us how different were the portions allotted to these persons after they were dead, from the portions which they experienced while they were alive on earth. In his lifetime on earth the rich man had good, and Lazarus evil things: but now, beyond the present life, Lazarus was comforted and the rich man was tormented.

To show that none who die unprepared to pass to the society of Abraham, can after death exchange their miserable for an improved state, it is added, "Beside all this, between us and you there is a great gulf fixed: so that they that would pass from us to you cannot: neither can they pass to us, that would come from thence." Here the purpose of God that the future condition of the righteous and the wicked, of those who go to Abraham's bosom and of those who awake in torments is denoted by an impassable gulf situated between two places. As men on one location would forever be separated from men on an opposite location by an impassable, bottomless abyss, so they who pass from earth to the torments of the world of spirits are forever separated from the state and happiness of the blessed. I know not how the Saviour could have taught the future endless punishment of some, who will die without true piety, in clearer, plainer, stronger terms.

To represent the lost in a state of future misery as being still possessed of human nature, memory and sympathy, whose natural affections, lawful as they are, and even commendable, will still afford no relief to their misery, we have a further dialogue between Abraham and the rich man.

"Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Here we learn that there is a place of torment for some human beings after they have died. This place of punishment, and the state of endless misery, we call hell; using the word to denote not merely "the hell," or state of the dead to which Christ's spirit departed, when he expired on the cross, but that Hell, or Tophet, or Tartarus, or prison of despair for which Christ selected the names of the valley of Gehinnom, Gehenna, and hell-fire as suitable emblems.

"And Abraham said unto him, They have Moses and the prophets let them hear them."

Deceiving himself as sinners on earth have always done, the rich man replied, "Nay, father Abraham; but if one went unto them from the dead they will repent."

And Abraham said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

In this representation of the world of saved and of lost spirits there is nothing unreasonable; and in our interpretation of it nothing strained. We think every candid reader would naturally come to the same conclusions that all orthodox Christians have ever done.

To make the passage appear to teach any other doctrine has ever required all the ingenuity of the Universalists, and will doubtless engage one of the most active and bold of their society in the present day. I refer to my correspondent, whose talents I respect, and who by perverting scripture by scripture seems to me to have no superior on earth.

EZRA STILES ELY.

From the Palmyra Courier, Oct. 17.

MARION COLLEGE.

We call the attention of all our readers to the fact, that a grand expedition is about starting to every part of the United States, for the purpose of begging for Marion College. We have now for near a year published charges against Marion College, and opened our columns for its defence, but none of those connected with the College availed themselves of the privilege, except for personal abuse. The following are a part of the charges, which you have been challenged to deny:

That they may publish falsehood in the Christian Almanac, stating their College to have sixty students—when in fact, it was not in operation.

That three men, to wit: David Clark, William Muldrow, and the Rev. David Nelson, have already received near \$50,000, for the benefit of Marion College, and that to the 5th March, 1831, it had not a dollar under its control, directly or indirectly.

That at this time, Marion College, has only ten acres of land, on which there is a poor one story building, forty by twenty in size.

That all the other cottages are on the land of Muldrow.

That of the money begged for the College, the trio have paid their own individual debts to the amount of several thousand dollars,—have entered in their own names upwards of six thousand acres of land—bought near a thousand head of cattle, and are commencing farming more extensively than any other farmers in the west, or perhaps in America, two years since they were all involved in debt, and had no surplus means for such an enterprise on the smallest scale.

That the College keeps no books, has no treasury, nor acts at all; that the whole concerns are in the hands of three men, who deny all responsibility to the College, and render no account to the Trustees; and in conclusion, that the School does not number more than from twenty to thirty scholars, its principal teacher one of their own students, who could not enter as freshmen in any regular College; that it receives but little of the attention of the three, their whole attention being devoted to their farming establishment; that they hold all the money they beg in their own hands—make all the contracts and do all the business in their own names, except that of begging, which is done in the name of Marion College, which is represented abroad, and with great truth, as languishing.

We caution every benevolent man, to ascertain the truth of all the above charges before he throws away his money upon the most perfect humbug that was ever devised to deceive and dupe mankind.

We pronounce the whole establishment a perfect imposition, and refer all those who wish to satisfy themselves further on the subject, to every man disinterested in Martin county for information, whether there is any such College to be found here, except amongst the Statutes of the State, or any thing resembling one, except a little school, partly children, in all about twenty, in no respect superior to any common school of the same number of scholars in the State. That the land worked by the boys was on the private farms of Nelson, Muldrow and Clark, at a high rent, and the produce mostly destroyed by the hogs.

A SHORT SERMON.—Many are the beautiful aphorisms that the Founder of our religion has left on record, to improve the heart and to delight the taste; and few of them, it may be, speak more effectually and interestingly to the condition of society, and to the heart of humanity, than the sentiment, "Man liveth not by bread alone." Sad, sad as may be the pinchings of hunger, and the pinings of poverty, and the withering effects of destitution, yet there is more, much more to be done for man than merely feeding him. Life dwelleth not in the well-filled purse or the well-stored garner, but in the dextrous moral skill with which our passions are ruled, in the management that curbs and guides our ambition, in the fortitude with which we meet our sorrows, in the temperance with which we govern our appetites, in the sympathy which we extend to the distressed, in the discretion with which we temper our loves, and the forgiveness by which we subdue our mercies, and in the submission with which we admit our Creator to be the guide and governor of our lives. In these things there are greater blessings than food can give. He, therefore, who can contribute professedly to these objects, and pays diligent attention to his duties, must be, in a great degree, a blessing to the society in which he lives. Let not the cold-hearted cynic say, it is the man's trade:—is it not a good thing that such a trade exists, that it is the acknowledged and ascertained duty of any individual to keep a moral watch over human conduct?

WHAT IS RELIGION?

"Pure religion and undefiled before God and the Father is this; to visit the fatherless and widow in their afflictions, and to keep himself unspotted from the world." James i, 17. Reader; hast thou ever seen a fellow being visiting the sick, assisting the widow and protecting the orphan; hast thou seen him resisting the calls of temptation and the fascination of vice, by the power of love to God and man, then hast thou seen a christian? And if thou wouldest receive the blessing, "well done, good and faithful servant," "go thou and do likewise."

Herald of Truth.

CHRISTIAN INTELLIGENCER.

—“And truth diffuse her radiance from the Press.”

GARDNER, JANUARY 16, 1836.

“CHRIST'S FREE-MAN.”

At length the Rev. Edward Palmer's public Renunciation, formally made out, is ushered before the world in the columns of the Christian Watchman, the Calvinistic Baptist paper in Boston, wherein and whereby he gravely informs the whole “Christian public,” that he thinks Universalism, Restorationism and Unitarianism are false—false, not because he finds the Scriptures opposed to them,—of such proofs he makes no account,—but false because being a preacher three years, a part of the time a Restorationist and the other moiety as a Unitarian, he vainly fears that neither Universalists, Restorationists, nor Unitarians are so good as himself, or so good as they should be, and therefore he concludes those doctrines are and must be false and pernicious. As near as we can extract the essence from the verbiage of his communication, this is the sum and substance of his argument. Doubtless it will convince all Universalists, Restorationists and Unitarians of their errors.

Mr. P.'s judgment of Universalists, &c. is professedly based upon his thorough knowledge of and intimate acquaintance with the sentiments and people of these denominations. Now, at least, so far as Universalists are concerned, we very much doubt his qualifications for a fair judgment in the case. By his own confessions, he never was a Universalist—that is, a Universalist in the sense in which he and certain others make use of this term. For though he says he “has been, from his childhood, connected with those who are laboring to defend and advance Universalism, Restorationism or Unitarianism,” and that “for the last three years he has been a public preacher of one, or both of the latter,” yet he declares “he never could assent to the former.” So that he “never” was a Universalist. And as to his “connection” with Universalists, we say plainly we do not believe he ever had much of an opportunity by any associations with them, to know much about them—unless, indeed, it was in his “childhood” of which we know but little; which, little, however, leads us to doubt even this. When we lived in Belfast, the place where, we believe, he was born and which must have been during his childhood, or rather his puberty, we know nothing of him, we heard nothing of him; and as for his family connexions we are not aware that any of them belonged to, or favored the society of Universalists to which we ministered; on the contrary, if we mistake not, they attended a different place of worship. After we left Belfast, some five years, during which time he had advanced to manhood and printed a paper, we received a letter from him—then a stranger to us—saying he belonged to the Unitarian church in that town, that he had tried his gifts in public before the Lyceum with success, and expressed a desire to qualify himself to preach in fellowship with the Maine Convention of Universalists. We replied to his letter, giving him faithful and friendly admonitory advice, recommended a course of studies to be pursued, and stated what prerequisites would be necessary to his admission into the Convention. He thanked us for our advice; procured the necessary recommendations; and, though he did not yet design to preach, concluded he should like the fellowship of the Convention at its approaching meeting, and attended its session in Norway for that purpose. As a friend, we aided his application, and it was granted. After his return, we believe he continued confined to his printing office, and whether he ever preached at all under the license of the Convention, we are not now able to say; but he soon left the State for Massachusetts, where he engaged in a printing office, (that of the Independent Messenger, we think,) pursued his studies, imbibed a certain spirit, joined the new sect called Restorationists, sent his withdrawal (an article none too respectful or friendly) to the Maine Convention, and preached more or less in his new connexion. We do not now recollect as we saw him from the time we assisted him in procuring the fellowship of the Convention, till the meeting of the Penobscot Association in Dexter two years ago last October, when he came down from Massachusetts and attended this meeting, if possible, to create a division amongst us. Though treated with every attention and kindness, his course in return was any thing but that of a brother. He returned again to the west, since which we as Universalists have known little of him than as a Restorationist and a Unitarian settled over Congregational societies, continually and bitterly opposed to that denomination whose fellowship and friendship we obtained for him,—a denomination which, we believe, so far at least as Maine is concerned, ever treated him with Christian respect and kindness. We have related the foregoing now, only to show the nature and extent of his

acquaintance with Universalists, to whose doctrines he says he “never could assent;” and that our readers may judge of his opportunities for a correct opinion as to this denomination—which he professes to know so much about.

There is one other thing in his Renunciation which we are disposed to notice. He cannot fellowship Universalists, Restorationists nor Unitarians; because, as he too plainly intimates, he does not think them good enough for him; and yet in the exercise of his superior regard to principle, truth and piety, he can branch out as follows:

“Of Universalism, I have already declared my deliberate and most decided opinion. It takes away all those powerful incentives to duty, which arise from considerations of future accountability; removes all permanent restraint, and leaves man in bondage to his own evil inclinations; while its advocates, almost in so many words, declare that those who profess to be actuated by any other motives than that of present gratification and enjoyment, are hypocrites.”

Does Mr. P. mean to be understood by this, that Universalists ridicule all other motives in religion than those of present gratification and enjoyment? We so understand him. Then we return this slander at the door of the reverend author. It is not true; and Mr. P. must know it is not. Before he joins any other sect—he has belonged to but three in three years—we hope and trust he may meet with such a “radical change” as shall make him worthy the fellowship of the denomination which receives him. It is pretty plain, to our mind, that the Baptist will not receive him, till he meets with a farther change; for the editor of the Watchman, though he seems glad to publish his renunciation, and compliments him as a “reverend” Unitarian preacher, yet frankly admonishes him that he must yet be led into more truth before he can be received. For the present therefore, Mr. P. must be content to stand alone under the assumed title which he takes to himself of “Christ's Free-man.” We suppose he never was free before—though he always had as much to boast of as he has now. Peradventure, he may yet be in bonds as strong as any that oppressed him during his former periods of being equally “free.”

[From the Christian Register.]

UNITARIAN SOCIETIES IN MAINE.—It is stated in the “Christian Intelligencer,” in answer to an inquiry of a correspondent, that there are seven Unitarian Societies in Maine, four of which enjoy a stated ministry.

The Agent of the American Unitarian Association informs us that “there are fourteen or fifteen organized Congregational societies in that State, who hold the Unitarian faith. In eight of these there are settled ministers, and the remaining Societies, with perhaps two exceptions, will probably soon enjoy the privilege of a permanent ministry. It is added that there are “Unitarians in almost every town.”

We are sorry if we stated any error in relation to the number of Unitarian Societies in Maine—and especially if by that error we underrated the strength of our Unitarian brethren. Being called upon by a correspondent in Lincoln County for information on the subject, we cast our mind's eye around the State, and noted all we could recollect. And we think now, that the principal difference between our statement and that of the Agent of the Unitarian Association, results partly from the difference between “Unitarian Societies” which we spoke of, and “Congregational Societies who hold the Unitarian faith,” of which Mr. Whitman speaks, and partly from his allowing existence to two others, which we think can hardly be said to exist. If we may reckon, in the sectarian sense of the word, as “Unitarian Societies,” all “Congregational” and other Societies “who hold the Unitarian faith,” we have both greatly underrated the number; for besides two or three “Congregational Societies,” there are many “Christian” Societies, and more Universalist Societies who hold the Unitarian faith. We spoke of Societies organized and unequivocally known as Unitarian in the sectarian sense of the word. And if there are more than seven or eight of such, we should really be obliged to the Editor of the Register if he would give the names of the towns where they exist. In addition to these, there are two or three places where there may be Societies, but so small or so feeble as hardly to be said to exist,—and these were alluded to in our article at the time—and where old fashioned Arminian Congregational Societies, which by some are claimed as Unitarian, but the ministers of which, we believe, are not very open in their avowal of Unitarianism. Far, very far from us is the intention to underrate the strength of our Unitarian brethren. We wish it were one hundred times as great as it is, and that all Unitarians were an hundred times more bold than some are in the avowal and defence of their whole faith.

The four Societies of which we spoke as enjoying a stated ministry, were Dr. Nichols' in Portland, Mr. Miles' in Hallowell, Mr. Frothingham's in Belfast and Mr. Edes' in Eastport. Two others we mentioned as being located and preaching partly at home, and partly in their neighborhoods. There

were, we knew, still two others—good old fashioned “Congregational” ministers, preaching under the old dispensation of things, whom, we take it, Mr. W. sets down as Unitarians. We believe neither of them profess that distinctive name.

WORTHY OF NOTICE.

Dr. Adam Clarke says:

“Those congregations of Christians are ever found to prize the Gospel most, and profit by it most, who bear all expenses incident to it; and vice versa.”

We dare say the history of every religious Society will demonstrate the truth of this remark. To say nothing of the favor which the divine Being is ever ready to show towards such as are faithful in his cause, there are obvious reasons why it should be as Dr. Clarke asserts. In the first place, as no Society can flourish without an efficient ministry, it is a plain case that that ministry cannot be thus efficient without a prompt and competent support from the brethren.

Without such a support, the preacher must meet with continued embarrassments and vexations, which if they do not discourage him altogether and drive him away, will at least divide his attention between secular employments and the duties which he owes to his pastoral office; and thus greatly injure his usefulness. Moreover, it is true in religious matters as in other things, that what trusts a man nothing, he is prone to value slightly. Even the best possessions, if obtained without care or sacrifice, soon come to be regarded with no great attachment. Whatever is the fruit of labor or denial, we generally prize the most. So with the ministrations of the Gospel. All experience will show, that those Societies which have had preaching gratis, or at an insignificant expense, have languished through the want of interest and zeal which have been contracted amongst the people. The truth of the matter is just here. A preacher must have his temporal support some way or other. If he “provides not for his own household, he has denied the faith and is worse than an infidel.” He ought to receive such support from those for whose spiritual and intellectual improvement he devotes his time and labor. If he does not, he must in the same proportion neglect their interests; and as these are neglected, so the common cause will languish.

ANECDOTE.

The Watchman gives a narrative of facts relative to the conversion of a family in Vermont, which runs essentially in this wise: In one of the towns in that State there lived a man who, being early instructed in the principles of Calvinism, was wont very habitually to attend the orthodox meeting—the only church in the place. As he increased in years, his faith in Calvinism also waxed stronger, till in due time, marrying a wife, they were received into church-membership. Being devoted to autochthony, as soon as a vacancy occurred, he was promoted to the office of deacon. This office he sustained for some years, with credit.

It so happened upon a time, that a preacher of the manifold grace of God, in other words a Universalist clergyman, made an appointment to preach in the place of a Sunday evening. When the day came, this church-going pair were sensibly in their places waiting the message from their good old pastor. The old gentleman, however, was so affected by the fact that a Universalist had appointed to preach in the place, that soon after commencing his sermon, he closed up his sermon-book, and informed his people that as an heretic was going to preach in the evening, he felt it his duty to spend the entire day in warning them against his pernicious errors. He did so. But the deacon's wife was, nevertheless, determined to gratify her curiosity to hear what this setter forth of strange doctrines could have to say for himself. The deacon remonstrated—the wife persisted. At length the husband yielded to the choice of his wife, and they both went to the evening Lecture. The good woman listened attentively; but the deacon, as in duty bound turned a deaf ear to all that was said; or rather, he determined not to believe a word of the discourse. As they returned to their house, the wife inquired of the deacon, how he liked the sermon? “Liked? Why it was abominable, every word of it.” But what fault can you find? “Fault! Why, the villain said that the devil and hell would both be destroyed—that is fault enough, I think.” But, my dear, does not the Bible say so too? Taking the Scriptures she read—“that he might destroy death, and him that hath the power of death, that is, the devil.” Again—“Oh death, I will be thy plague, Oh hell, I will be thy destruction.” “What do you suppose I care for all that,” exclaimed the deacon—“you destroy the devil and hell, and see how our religion would come out?—take these away, and what is there left to make mankind pious?—what could the ministers preach about?” But what shall be done, rejoined the wife, the Bible certainly reads so, and I cannot throw it away. Their argument ended in a mutual resolution to hear the stranger once more; and e'er another year had expired, they were both expelled for heresy.

ATTENDANCE ON PUBLIC WORSHIP.

We have consulted several judicious physicians, on the subject of exposure to the weather, and they all, to a man, assure us that cold weather or a storm on Sunday is not any more injurious to the health of people on that day, than upon any other day of the week. We are desirous that this information should have a wide circulation, in the hope that whenever the weather proves cold or somewhat stormy on the Sabbath, people may not feel compelled to stay away from church from the fear that by going to

meeting, they would catch their death of cold. They already know, that on any other day, they may safely brave the storms in the prosecution of business and pleasure; it is time they were made acquainted with the interesting fact, that they may go to meeting in similar weather without any greater danger. Old Dr. Leighton was admonished one Sunday not to proceed to church, as he was unwell and the weather was rainy. If the day was pleasant, said the good old man, I would stay at home; but since it is foul, I must and will go, lest by my example I should countenance the irreligious practice of letting trifling hindrances keep me back from public worship. The friends of every religious meeting, ought to adopt the same rule.

EMENDATORY PUNISHMENTS.

We think—if it may not be thought presumptuous in us to express an opinion upon the subject—that our Legislatures in the enactment of Laws for the punishment of crimes, have too much acted upon certain false principles in religion, which denounce penalties on a principle of retaliation, or on one of revenge. The object is to make the offender suffer as a payment for his crime. Now, as we regard it, the divine government is established on a different principle. The object is reformation. Too many of our laws have no view to reformation. In many cases, we hope in most, by a suitable course, the object might be secured, and this is an object which we think should invariably be contemplated by the Laws. We trust, public sentiment is beginning to turn to this subject. Let there be no punishments which preclude reformation. It is needless to add, that capital punishments are utterly inconsistent with this object.

WESLEYAN JOURNAL.

It seems to suit the views of some people, when they find themselves called upon to sustain their cause by fair arguments, or to resist the charges which are brought against them, to maintain a profound silence, or if they speak at all, utter only the language of scorn and contempt. It is emphatically so with the Methodist paper in Portland.—Of late, the attention of the friends of the republic, and of equal rights, has been called to the monarchical tendencies and dangerous power of the Methodist Hierarchy in the United States. The subject has arrested the attention of some of the soundest and most respectable writers in our country, who have shown that the Methodist Establishment, both in theory and in practice, is a monarchy to the very core. But amidst all these fires, the papers devoted to that sect are silent as death. They dare not speak. They know the exposures are true; and fear that any replies from them would provoke still further developments.

Among those who appear to have canvassed the subject with the most ability and independence, is an autochthon paper in Salem, Mass. called the Landmark. The attention of our readers heretofore has been called to the disclosures made through this source. We have also copied, from time to time, extracts from other writers—some of them reformed Methodists. In taking up the last Wesleyan Journal, we were amused to see how blindly the editor contrives to show his writings under these exposures, and with what an air of sovereign contempt he affects to regard those who have dared thus to probe the rottenness of the Methodist concern.—For the amusement of our readers, we extract a portion of his arrogant and conceited remarks.

“However frequently the belligerent spirit of the conductors of such periodicals, [those that have dared oppose the Methodist monarchy,] the vitiated moral tastes of their patrons, or the interest of the bad cause they support, may induce attacks upon the doctrines or institutions of our church, we shall feel at liberty to depart from our course in their favor, and shall hereafter, as heretofore, in general, avoid any notice of either the authors or the vehicles of slanderous and lying reports. [What a great gun, this! and what a wise and politic resolution!] Despairing of enlightening wilful ignorance, or of overcoming dogged pertinacity in error, we leave the subjects of them with their multiplying progeny of prejudice, envy and ill-will, to the award of another day and a righteous Judge. These remarks are made for the satisfaction of those who have suggested that due attention should be paid to certain stale allegations implicating the character and government of our Church.”

This is a severe cut, indeed, upon the autochthos and other journals of the day. And then, with what complacency the editor of the Wesleyan Journal seems to exalt himself above his neighbors. “He that exalteth himself shall be abased.”

ANOTHER PREACHER.

We learn from the Trumpet, that Mr. J. Searl, a late convert from autochthony in Shutesbury, Mass. having the eyes of his understanding opened and his faith enlarged according to the apostolic measure, has formed the determination of devoting himself, hereafter, to the work of the christian ministry. May his bow abide in strength, and, in the hands of God, be rendered an instrument of great good to the cause of peace on earth and good will towards man.

LOVERS OF SIN.

The suggestion of our correspondent in another column is a pertinent one. What are we to think of a Methodist preacher, who declares himself sanctified, so that he cannot sin—for such is the doctrine—when we behold him rising in the sacred desk and asserting that if he believed Jesus Christ would save all for whom he died, he would give loose to every sinful propensity and indulge himself in all manner of wickedness? How stands the love of God in such a soul—a sanctified soul with running propensities? We have been acquainted with some persons who have advanced so high on the “perfection list” that they cannot sin; and yet we have known them to evince such principles and to perform such actions, as in the unregenerate would be called not sins only, but crimes, which would subject them to legal punishment. What are we to think of such people, and of such professions?

NEW SOCIETY.

A Universalist Society has, within a short time, been legally organized in the town of Monroe, Ct. The editor of the Trumpet says:—“If appearances do not greatly deceive us, Universalism is spreading very fast in all the western section of Connecticut.” And yet there is room.

REQUEST.

Br. B. B. Murray, late of Sandy Bay, requests us and the Editor of the Trumpet to say, that having removed to South Leeds, Maine, he desires letters, papers &c. intended for him to be directed to the latter place.

THE DISCUSSION.

On our first page this week will be found Br. Thomas' reply to Dr. Ely's Letter and the continuation of the Letter by the Dr.; since the printing of which, we have received the Christian Messenger containing Br. Thomas rejoinder which we are compelled to omit this week for want of room. It will appear in our next.

COMMUNICATIONS

FOR THE CHRISTIAN INTELLIGENCER.

DEDICATION AT GUILFORD.

BR. DREW:—Presuming that any information relating to the advancement and prosperity of the cause of truth, will be interesting to you, and gratifying to the numerous readers of your paper, I send you for publication, a brief account of the dedication of the Free Meeting-house in Guilford, which took place the 25th of Dec. last.

This House is built in the modern fashion containing between fifty and sixty pews, with a singing gallery in front of the pulpit. The roof is surmounted by a neat and well proportioned cupola, in which the proprietors purpose ere long to place a bell. The situation of the house is very fine indeed, as it overlooks the very neat and flourishing village, in the precincts of which it is located. It commands a view of the Piscataquis river, which passes through the village, and rolls its silvery waters along through a very beautiful tract of country till it loses itself in the mighty bosom of the Penobscot. This temple of the Most High has been built at an expense of not much less than \$2,000, and is owned by persons of different denominations—about three-fourths by the Universalists, and the remainder principally by the Methodists. Its erection was commenced about one year since, and the work has been prosecuted and completed in the utmost harmony, and in a manner which justly entitles the proprietors to praise and commendation; and I do most devoutly hope that the same spirit of unanimity and conciliation may continue to prevail among them which has hitherto characterized all their proceedings.

Notwithstanding the day appointed for the dedication services was extremely cold and inclement, and the roads partially blocked up with snow, yet on repairing to the house at 12 o'clock, M. we found it comfortably warmed and quite filled with those who had congregated to participate in the pleasures of religious devotion. The assemblage was composed of persons belonging to the various religious denominations in this vicinity, who listened with devout attention to the promulgation of the doctrine of God our Savior.

Although an invitation was respectfully extended to all the clergymen resident in this section to attend on the occasion and assist in the exercises, yet but one attended whose sentiments were not in unison with ours—Rev. Mr. Hotchkiss, of the Methodist Episcopal Church, who is stationed on this circuit, attended, and took part in the exercises; and by his gentlemanly and christian deportment, and conciliatory manners, added interest to the occasion, and especially gratified those who endeavor to keep to unity of the spirit in the bonds of peace.

The sermon of our worthy Br. Bates, who preached on the occasion, was truly and emphatically a good one,—appropriate to the occasion, and while it breathed a spirit of independence in the maintenance of religious truth, as understood by the speaker; and illustrated and defended the doctrine of ultimate universal salvation, it also by its candor, fairness and charitable spirit, commended itself to the minds of all who listened to its proclamation.

The singing choir, though small, and coming together without any previous preparation, entertained us very agreeably, and by their heavenly strains kindled upon the altar of hearts devout, flames of ardent and pious devotion.

The various parts of the exercises of the occasion were performed with spirit and animation, and could not but favorably impress the minds of those who were present. On the evening of the same day, Br. Bates preached a Lecture in the house, at which Mr. Hotchkiss was present, and assisted in the services. On Friday eve he preached the services. On Sabbath in Guilford again, to a full house, and in Abbot on Sabbath evening.

I cannot but believe that great good will result from Br. Bates' visit to this region. The prejudices of many have been subdued, unfavorable impressions corrected, reason roused from her dormant state into lively exercise, truth received and cherished, the doctrine of a free, full and complete salvation heartily embraced to the joy and comfort of many hearts. So mote it be. I would here express the hope that our friends in Guilford will arise in the majesty of their strength (for they are strong) and take immediate measures to secure the labors of some able and devoted preacher, who shall feed them constantly with knowledge and understanding.

The following is the
ORDER OF EXERCISES.
1. Voluntary, by the Choir.
2. Invocation — B. Bursley.
3. Reading of the Scriptures — Rev. Mr. Hotchkiss.
4. Hymn.
5. Dedictory Prayer — Rev. Mr. Hotchkiss.
6. Hymn.
7. Sermon — Br. Bates. TEXT, Psalms xli. 4.
8. Hymn.
9. Address to the proprietors of the House — Br. Richards.
10. Concluding Prayer — Br. Miller.
11. Anthem.
12. Benediction — Br. Bates.
Dear Sir, permit me to request Br. Bates to furnish you with a copy of his Sermon for publication.
Fraternally yours, B. BURSLEY.
Jan. 1st, 1835.

MR. EDITOR, — Did you ever see a perfect man? One who had lived for years without sin, and whose conduct was as circumspect, upright and holy as that of Jesus Christ? One who for eight years had never been angry? and who for that time had not once neglected, night and morning, on his knees by his bedside, to pray to his Saviour — and his God? and who, perhaps, has as often told the world of it. One who has been thoroughly, and completely sanctified, and who yet says, if there were two ways that led directly to Heaven, and one went by a hall room, and the other by a prayer meeting he should choose to travel thither, in the one which took the hall room in its way? If you never did see such a character, you can have the sight gratis, by coming down east here, where we have all sorts and complexions of characters, among which are some

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, JANUARY 16, 1835.

LEGISLATURE.

A part of our papers last week did not contain an account of the organization of the Legislature. We therefore repeat the facts then stated with additions.

The votes for Speaker of the House were, for Hon. Thomas Davee, of Blanchard, 108, Hon. E. Scammon of Pittston 60, and there were 3 scattering. J. L. Child, Esq. of Augusta was elected Clerk by a majority even larger than Mr. Davee received.

In Senate, Hon. Josiah Pierce of Cumberland received 17 out of 19 votes for President, and William Trafon an equally large majority for Secretary.

On Thursday, the joint Committee of the two Houses reported the votes of the People for Governor in September, to have been as follows: — whole number 71,602. The votes of Brunswick, Belgrade, Edmunds, Monroe, Industry, Albany and Milford were rejected for informality, and were not of course included in the above aggregate. These would doubtless have increased the whole number of votes actually thrown by the People to nearly seventy thousand. Of the votes allowed, Gov. Dunlap received 37,481, Peleg Sprague 32,967, Thomas A. Hill 1,076, and there were 73 scattering. Gov. D.'s majority over all others is 3,360.

On Friday, the Governor elect appeared before the Convention of the two Houses, and took and subscribed the Oaths of office. Shortly after he communicated to the Legislature by a written Message. On the same day, Hon. Jeremiah O'Brien of Washington was declared elected by the people to the Senate and took his seat at the Board. Also the two Houses filled the vacancies in Somerset, by the election of Messrs. Greene and Mantor.

On Saturday the two Houses met in Convention and made choice of the following gentleman as Executive Councillors for the ensuing political year, viz: York, Jabez Bradbury; Cumberland, Edmund Mann; Oxford, Thomas Crocker; Kennebec, Edward Williams; Lincoln, Seth Labaree; Waldo, Benjamin Carr; Penobscot, Daniel Emery. The Convention also re-elected Roscoe G. Greene, Secretary of State.

It is expected that the Legislature will the present week, choose a Senator to Congress.

GOVERNOR'S MESSAGE.

After a devout acknowledgment to Almighty God for the blessings of truth, peace and plenty which the people of this State have enjoyed during the past year, and mentioning some of the natural resources with which Providence has blessed us, the Governor, proceeds to compliment the promptness, energy and patriotism which have characterized the national administration since the accession of the present illustrious individual to the Executive Chair. Each Legislature of this State during a series of years, has expressed its approbation of the President's course in relation to a national Bank; and the recent popular elections seemed to call on the present Legislature to repeat those expressions of commendation. The Governor is satisfied, by the experience of more than a year, that the Bank can be spared without detriment to the fiscal operations of any Department; "as a rival of government, in any thing, it surely ought not to be endured."

The freedom and purity of our elective franchise lie at the foundation of our republican system of government. The Governor suggests whether it would not be well to make all corruption, oppression and menace, penal offence, punishable by law.

The Governor approves the Acts of Congress relative to a Gold and Silver currency, and suggests whether in our own State, a gradual curtailment of the privilege of issu-

ing bills under five dollars, will not beneficially serve the policy, thus commended by the national legislature.

In relation to education, — a subject made imperious by the Constitution, — the Governor thinks an undue encouragement has been given to the education of the male sex. The importance of female education to the public morals, is vastly great; and he suggests the expediency of advancing at an equal pace, the cultivation of intellectual power in the two sexes. He repeats the recommendation of last year, for a Seminary for the preparation of Teachers.

The Resolve of last year, providing for the erection of an Insane Hospital, has so far failed, owing to the want of private subscriptions. Perhaps it would be advisable to extend the force of the Resolve.

The Governor commends the Institution for the Blind in our parent Commonwealth. Within the last year, agreeably to a Resolve, six persons belonging to Maine have been placed at said Institution. Should these beneficiaries be continued, a farther appropriation of money will be necessary.

The Committee appointed to examine the affairs of the State's Prison have executed the trust in a highly satisfactory manner; and their Report is transmitted with the Message.

The subject of pauperism — a growing evil, resulting from foreign emigrants — is one that deserves the serious attention of the Legislature. While ample provision should be made for all cases of real indigence, pauperism resulting from vice or idleness, should be accompanied by a discipline calculated to produce reform.

A Board of Commissioners on Internal Improvement has been organized. No appropriations beyond those already existing, will be needed by said Board the coming year.

The care and management of the Public Lands still require the attention of the Legislature. The Canada road has been completed agreeably to the arrangements of Maine and Massachusetts. Perhaps it might for several reasons be good policy to encourage settlements upon this road.

The road from Lincoln to Houlton, having been repaired by the United States, has been examined by our Agent, who recommends its acceptance by this State.

All of the Baring and Houlton road is completed, save about four and an half miles. This is under contract, and will be finished early in the ensuing season.

The militia law of the last year, appears to have produced the most beneficial results.

No information has been received within the last year relative to the settlement of our N. E. Boundary. Doubtless the vacancy which has for some time existed in the representation of our government in England has had the effect to delay this settlement.

After remarking that the Report of the Secretary of the Treasury will in due time be laid before the Legislature, and notifying the two Houses that it will be their duty to elect a Senator to Congress this winter, the Governor concludes as follows.

In conclusion, gentlemen, I will only add, that I shall candidly co-operate with you in any measures which may have for their object, to unite the people in mutual confidence, and to perpetuate the principles of our republican government; and may the blessing of God rest upon your deliberations.
ROBERT P. DUNLAP.
COUNCIL CHAMBER
Augusta, January 9, 1835.

FIRE. — We give place to the following account of a fire said to have taken place in Whitefield — though not without a due degree of reluctance, the writer's name not being given, a necessary condition to insure an hearing through our columns.

On Tuesday night, the 6th inst, Capt. Leonard Cooper's saw-mill in Whitefield was destroyed by fire. The under part of the Mill was occupied for turning works with two good lathes in complete repair belonging to William A. Dalton, with all the tools for turning and Chairmaking, together with a valuable stock of furniture partly made; one wagon, sleighs, &c. The loss was entire, as the fire was not discovered until the whole building was wrapped in flames. No censure is attached to the occupant. It is supposed the fire originated from the stove-funnel passing through the side of the building which was not perhaps so well secured as was necessary. The cold was extreme, yet by the uncommon exertion of the people the stove machine and bridge were saved although they were on fire several times.

Natural Phenomenon. — We were called to witness a singular phenomenon, this afternoon. A large cherry tree, a foot in diameter, in the yard of Mrs. Cleary's house, in Lyman Place, was split and laid open to the heart, from the root to the top — doubtless occasioned by the late excessive cold weather. The tree was planted by the aged occupant of the house. — Briggs' Bulletin.

Lucetha Minerva Canduce Cyrene Celia Cottrell, (Phoebe? what a name!) has petitioned the Legislature of Missouri for a divorce from her husband, Henry Miles Cottrell, Esq.

EARTHQUAKE. — On Sunday evening, a few minutes after 6 o'clock, a severe shock was felt in this city, accompanied by a loud rumbling noise, which lasted about five seconds. It was also noticed at Windham, Plainfield, Salem, and perhaps other neighboring towns. — Norwich Courier.

A shock of an earthquake was felt very sensibly in Hartford, Conn. at six o'clock on Sunday evening. It continued but a few seconds, and passed off with a noise resembling distant thunder.

A correspondent states, that on Sunday evening last, three shocks of an earthquake were felt at Somerset, in this state. The sound is described as resembling that which is produced by rolling some heavy substance on the floor of a house. — Portland Advertiser.

The Brunswick Pioneer, after publishing a long letter describing the execution of Sager, remarks "By the way, if these executions afford salutary lessons, would it not be well to import a few culprits, ready condemned, and hang one in each of our towns, say once a year?"

PIRATES, ROBBERS, MURDERERS.

We rarely find any more terrible and shocking cases of depravity, than are brought to light in the transactions recited below.

Who could have believed, that the little state of New Jersey held in one its towns, one hundred men who made a trade of wrecking vessels by false lights, so that they might plunder them? — Who would have thought that the Notary, before whom a poor shipwrecked sailor makes his protest, would be one of a gang of robbers, who the next night would strip him to his last jacket and his last shilling? Yet it is even so. — And farmers, traders, sailors, notary, and all, joined in one band of miscreants, who have doubtless sent many a poor fellow into the other world at the same time that they stole the last cent from his widow and orphans. And they kept it up for years! — Conscience! — did she never awake? Flowed there none of the "milk of human kindness" in their bosoms? Or, were they totally depraved, sunk, insensible, brutal? Say rather, were they not rather demons in the shape of men?

Land Pirates in New Jersey. — It is probably known to some of our readers that the shore of Monmouth county, in this State, has long been infested with a band of free booters, who lay in wait for coasting vessels, and live by deprecaton upon that branch of our commerce. It is a part of their practice to ensnare vessels by decoy lights, and it is believed that the crews of many a vessel, thus brought ashore to be robbed, have been thrown overboard, on the principle that 'dead men tell no tales.'

The schr. Henry Franklin [from Boston,] and James Fisher were robbed, on the Barnegat shore, within a few weeks, of 9 or 10,000 dollars worth of goods. The pirates, blacked and otherwise disguised, drove off the guards, and carried away most of their cargoes. Information having been received by General Darcy, of this town, Marshal of the District, and communicated to the Police in N. York, the Collector of that port placed under his direction the cutter Alert, and the Insurance companies employed Mr. Huntington, of the police, and Capt. H. Sehenic, a wreck master of this State, with his vessel, to aid in the detection of the robbers and the recovery of the property. The pirates, however, had in some way received notice of the movement, and had disposed of most of the property, though Mr. H. recovered a small portion. In consequence of this information many of those implicated had left their dwellings and probably the neighborhood. The Marshal succeeded in arresting nine, of whom three were released on bail, and the others are well secured on board Capt. S's schr. at Barnegat inlet, and will be brought to this port.

Among the wretches implicated, and he is said to be one of the most prominent, is a Justice of the Peace. The Marshal attempted to take him, during one of three nights spent on the coast, but he eluded every effort. Many in comparatively affluent circumstances, are also suspected, with good reason of being the abettors of this most nefarious business. — Newark paper.

The following additional particulars are from the New York Transcript.

At least two-thirds of the inhabitants of that district, for an extent of four or five miles, are implicated in this demoralizing business, in which they were led on by a magistrate. They have carried on the work of piracy there for years past; it has been the main stay of the majority; many of them have grown rich, and bought farms with the proceeds of their plunder. Heads of families, farmers, store keepers, &c. have, for fear of punishment, absconded and left their families and property behind them; but measures have been taken by which they will doubtless all be arrested; for their names and persons are well known, to the number of above a hundred. In fact so numerous have they been, that although the authorities (and a few others not implicated) in the neighborhood, knew of their piratical proceedings, they were absolutely afraid to give information or to molest them, for fear of being murdered or burnt in their dwellings at night; and when Huntington started to arrest them, the general impression was that he would not return alive; and such was the dread which they had inspired, that he could get scarcely any one to assist him. He spent three nights on the coast trying to catch the Justice, who is still at large.

These infamous wretches used to lay in wait for coasting vessels, hoist decoy lights at night on the shore, to ensnare vessels passing and repassing; and it is believed that numbers of vessels have been wrecked in this way, their cargoes stolen, and their crews murdered. The pirates would rise in the morning, and with their spyglasses look out for wrecks. As soon as they saw one, they would notify the squire; he would come down to a tavern on the beach; his scout would tell the captain of the stranded ship, that if he wanted to make his protest there was a justice of peace close at hand. — In this way the latter would learn what cargo the vessel had, and tell his gang of the same, and in the night they would be sure to plunder the vessel. They have even been known to take the budgets of clothes away by force, from the passengers, that were saved from the wreck; and latterly they have become so numerous and bold, that they would plunder a vessel openly in the day time.

Too much praise cannot be given to Huntington for his activity and intrepidity, and we rejoice that the State will now be rid of such a set of lawless and heartless rascals. Before the officer left, an offer was made to him from the runaways (through a mediator) to pay whatever the Insurance Company claimed, and to restore all the plunder; but this, of course, was rejected.

Merriam vs. Mitchell. — This case, which has occupied some weeks before the Supreme Court at Belfast, has terminated in a verdict of \$1666 for the plaintiff, and costs of suit. It seems to us that this is a hard case for Mitchell, who doubtless did no more than he supposed his duty required in arresting Merriam for robbing the mail; and if so, he ought to be indemnified by the government.

Mortality of Boston in 1834. — There were fifteen hundred and forty four deaths, only, in Boston in 1834, which shows it to be decidedly one of the most healthful cities in the world.

Robbery of Mr. Shipp at Cincinnati, and discovery of the stolen articles by a dog. — "We said yesterday that a portion of the goods had been found through the instrumentality of a puppy dog. The pup was of no ordinary merit, although he was a commoner. In the first place, he carried home a handkerchief filled with silver spoons, which had upon them Mr. Shipp's private mark. A search upon this hint, was instituted by Mr. Shipp, the police officers, and others; but yet pup proved the best for he was discovered in a board-yard dragging after him a stocking filled with skeleton keys; among which, Mr. Cocklin, who was robbed during the summer, found several which he had lost. In the further prosecution of the hunt the dog was met at two different times afterwards with jewelry in his mouth, which he had discovered in the lumber-yard."

Mortality of the Irish in Boston. — Two hundred and eighty three Irish men, women and children, died in the city of Boston, in 1834.

The Eye. — The use of shades and bandages on every trifling affection of the eye, is an evil that cannot be too strongly reprobated; for the action of light and air being thus excluded, and the organ rigidly compressed, ophthalmia, and even total blindness, is not unfrequently the consequence of that which, being perhaps merely a slight flow of humour or a little extravasated blood, would have subsided in a few days, if judiciously treated, or even left to itself.

Colour of the Eye. — That the color of the eyes should affect their strength may seem strange; yet, that such is the case, need not at this time of day be proved; and those whose eyes are brown or dark colored, should be informed that they are weaker and more susceptible of injury, from various causes, than grey or blue eyes. Light blue eyes are, *ceteris paribus*, generally the most powerful; and next to these are grey. The lighter the pupil, the greater and longer continued is the degree of tension the eye can sustain. — B.

Elevation. — [From the Lenox Eagle.] Perhaps it is not generally known how far we in Berkshire county are raised above the common lot of mortals. We stand upon high ground, and we make bold to claim the respect which is due to an elevated station. It has been ascertained by survey that the Presbyterian church in this town (Rev. Dr. Shepard's) stands between 1200 and 1300 feet above the Hudson river at Albany. The church in Pittsfield is 1034 feet above the Hudson. The pleasant valley of Richmond is found after an ascent of nearly 1200 feet, and the highest point of the rail-road survey in the town of Washington, looks down upon the busy Dutchmen from a height of 1478 feet.

It will not be wondered at that we have good water privileges, when we tell our brethren of the low country, that Morrison's mill pond in Hinsdale, mirrors sun beam at an elevation of 1416 feet: that the Hoosic river descends nearly 1000 feet, and the Housatonic more; that one of the natural ponds in the County is estimated to be at least 2400 feet above the tide water of the Housatonic, and that many others of our waters are nearly, if not quite, as high.

But elevated as we are in Lenox we are obliged to look upwards for some of our neighbors. We cannot give their altitude with quite so much exactness as our own; but we suppose the people of Windsor claim to be more than 2000 feet above the Hudson, and perhaps they would resent it if we set them lower than their neighbors of Peru, who are acting the drama of life at the height of two thousand four hundred feet.

At Windsor, the Housatonic and Westfield rivers are brothers in infancy, taking their rise but a few rods from each other, and then diverging in their course, like children of the same family, never to meet again until they are swallowed up in the great Ocean which terminates their career. At Peru the waters divide on sacred ground. It is ascertained that the rain from the east roof of the meeting-house flows into the Connecticut river, and from the west into the Housatonic.

Above all, rises in grandeur the Father of our hills, the majestic Saddle Back; the loftiest and boldest mountain of Massachusetts, 3580 feet high. In some of its caverns, snow and ice are perpetual, — and Winter, the Monarch of our mountains, holds there his summer retreat. Ours is also, we believe, the home of the Eagle, although the king of birds is rarely seen, we claim him to be indigenous and legitimate.

North Eastern Boundary. — The Resolution submitted by Mr. Lincoln, of Mass., published in our last, calling for information was passed on the 27th. Ayes 86 — nays 79. Evans, Smith, Hall and Mason, voted for, and Parks, Jarvis, McIntire and Kavanagh, against the resolution.

The Convent Rioters. — Pond and Kelly, on whom the Jury disagreed, have been admitted to bail for their appearance before the session of the S. C. in February next.

MAINE TEMPERANCE SOCIETY.

The annual meeting of the Maine Temperance Society will be held at Augusta on Wednesday the 4th of February next. It is to be earnestly hoped, that the friends of Temperance throughout the State will endeavor to be present on that occasion, to incite each other to a rational zeal on that subject. It is understood that the Executive Committee have extended letters of invitation to several distinguished friends of the cause residing in other States to favor the meeting with their presence, amongst whom are Messrs. Gerritt Smith and Delavan, of New York, and Messrs. Pierpont and Edwards and Mr. Sargent of Massachusetts. They also propose several interesting and important topics for discussion before the meeting, which will doubtless engage the attention of the first men in the State. The Temperance cause is a common one — a cause which knows no other party or sect, than the party, if such it may be called, of those who would wish to put an end to intemperance, and to promote the general cause of good morals in the community. As such, it is entitled to the co-operation of all good men.

APPOINTMENTS.

By permission of the Court of County Commissioners, the Universalist Society in Augusta will hold their meetings for public worship the present season in the new Court House.

Br. George Bates will preach in Bowdoinham next Sunday.

MARRIED.

In Hartford, By Rev. G. Bates, Mr. Brownell M. Bicknell of Turner, to Miss Philena Churchill of H. In Weth, Mr. Hosea Barrett to Miss Louisa Barrett of Dixfield.

In Calais, Mr. Charles Perkins to Miss Ann Perkins.

DIED.

In Leeds, on the 1st inst Mr. Doughty Bates aged 73 years.

In Minor, on the 3d inst. Mrs. Goff, wife of Mr. James Goff, aged 73.

In Wadsworth, Mr. Charles Eells of Belfast, aged 21.

In Calais, the wife of Mr. Samuel Heal, aged 25. At Guilford village on the 9th inst Constanca Bodice, only daughter of Barzillai and Angeline Latham aged 20 months.

Alas! the radiance of this light has gone! A fatal cloud obscures the brightening morn! Its noon day splendor we shall never behold. Nor know the cares till Heaven the same unfold.

Tis gone! not modest unassuming worth, Not childhoods prime, nor fairest hopes of youth, Could stay Deaths cold, relentless, cruel hand, Mysterious — 'twas right — 'twas Heaven that gave command.

Though Friends could call it Body to the Tomb — A voice from high has said it spirit home, Though tears spontaneous for its loss may flow Yet comforts rise to dissipate the woe.

NOTICE.

PHOSE indebted to the late firm of JOSEPH D. LORD & CO. who wish to settle with the subscriber in person, to whom all such accounts are assigned, can do so by calling at the Store of BENJ. F. MELVIN in Hallowell. Said accounts embrace from January 1, 1833, to July 1, 1834.

January 9, 1835.

JOSEPH D. LORD.

Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of *VEGETABLE MUCILAGE*, than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals; — so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy, long-lived and sagacious *BRIN-DEER*, which derives its principal nourishment from the *ICE- LAND MOSS*, and whose milk becomes so highly imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used, and its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only.

E. HUTCHINS & CO., Baltimore.

Each half of genuine unless it has their fac-simile upon each bill of direction — also upon the envelope, and sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1835.

SHERIFF SALE.

KENNEBEC, ss.

TAKEN on Execution and will be sold at Public Vendue, on the fourteenth day of February next at two of the clock in the Afternoon at the Tavern of Alvin T. Perkins, Esq. in Gardiner in said County all the right, title and interest which William H. Tobey has of redeeming a certain lot of land situated in said County together with the buildings thereon and bounded as follows, (to wit) beginning at a stake standing on the northerly line of land occupied by Wm. R. Babson six inches westerly from Edward Swan's shed, thence westerly on said Babson's line seventy eight feet to a Town road leading from Church street to School street — thence northerly on the east line of said Town road one hundred and eight feet to land formerly occupied by James Bowman, thence easterly on said Bowman's land ninety feet six inches to a cedar post, thence southerly in a direct line to the bounds first mentioned, being the same land which said Tobey purchased of Ivory Nudd.

E. MARSHALL, Deputy Sheriff.

Gardiner, January 12, 1835.

E. HUTCHINS & CO'S NEWLY IMPROVED INDELIBLE INK.

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (op stairs).

For Sale by B. SHAW & CO., Agents, Gardiner.

Gardiner, Jan. 13, 1835.

LIST of Letters remaining in the Post Office at Gardiner, Me. January 1, 1835.

Abraham Bedel,	Charles McCausland,
Asa Oliver Butman, 2,	H. G. O. Morrison,
Robert Bridges,	C. R. Mallory,
W. Booker, Pittston,	March Morrill,
George Bran, 2d,	Lydia Noyes,
Mercy Carlton,	Cyrus West, 2,
Harrison Crowell, 2,	Fanny O. Newell,
Henry Crawford,	William Pinner,
William Cobb,	Leonard Paine,
Sarah F. Cannon,	William Planted, jr,
Asa Jones Duran,	James C. Richmond, 2,
Joseph Douglass,	Robert Rideout,
Charles Emery,	Hannah Richardson,
Mary Ann Farbus,	Ebenezer Reuben,
Alfred Griffin,	John Sweetland,
Parnard Goodrich, 2,	John Stevens,
Wm. E. Harriman,	David W. Tinkham,
Robert Harmon,	Mary Tibbatts,
Annie Hildreth,	Thomas Tison,
Rebecca Hildreth,	John Town,
James Hollowell, 2,	William Tobey,
Clarenda J. Huso,	Eleu Upton,
John Jenkins,	Joseph Vigoreux,
Hannah Knox,	Charles C. Wilcox, 4,
Thomas Lewis,	Mary Westworth,
James Lawrence,	John Walton, 3,
Simon Lawrence,	J. B. Wells,
Elisha Luce,	Rachel Levens,

SETH GAY, P. M.

[For the Christian Intelligencer.]

THE EXECUTION.

Why gaze the deeply thinking crowd
With earnestness intense?
The meek, the high, the low, the proud,
Why come they, and from whence?
Ah, why does, strange impatience fix
Each anxious countenance?
Does sound of music sweetly mix
With words of penitence?
Does friend meet friend, and warmly press
To friendship's bosom near,
With tender greetings, kind address,
The grateful "Happy Year"?
What kindred sympathy inspires
The thoughtless multitude?
Or do they joy to light the fires
Of barb'rous nations rude?
What law in nature has been found,
Impelling Adam's race
To slight her statutes, and surround
This pestilential place?
Terror thought, O horrid fact,
A wretched culprit stands,
Who for a wicked, fiendish act,
Waits death at Justice's hands.
O let him not infect the youth
With noxious, poisonous breath,
And lure them from the path of truth,
To misery and death.
O take the murderer, who could wait
Our nature's strongest claim,
And plunge into the cheerless grave
The partner of his name,
Who wantonly could sacrifice
All consanguinity,
To revel in dark scenes of vice
Unmarked by virtue's eye,
Far from the bliss of social life;
In some lone, gloomy cell,
With thought and retrospection rife,
In silence let him dwell.
When friends forget, and foes relent,
And sorrow warms his breast,
There let the humble penitent
In deep oblivion rest.
Stain not our hallowed country's fame
With malefactor's blood,
Nor impudently bid the same
For vengeance cry to God.
Enlightened countrymen, arise!
Redress your country's wrongs;
The spectacle before your eyes
To savages belongs.
Upon eternity's dark verge
He's placed by erring man,
Who proudly calls death's following surge
To shorten life's small span.
O shudder mortal to assume
God's high prerogative,
Nor count the moments you presume
Your fellow man shall live.
'T was God alone our being gave,
And he protects it still,
His mercy bids the sinner save;
O listen to his will.
Let not revenge, or passion cry
For thy poor brother's blood;
Quick to the Gospel precepts fly,
And spare the crimson flood.
Leave the avenger's part to God,
Not delegated thee,
Not thy beast, He holds the rod
From sin and guilt to free.
There learn the holy law of love,
Thy enemies embrace;
Let pity from the fount above
Thy injuries efface.
Not eye for eye, nor tooth for tooth,
But love and grace abound;
In words of everlasting truth,
Are these directions found.
The dreadful deed our Father saw,
The wicked motive too,
He knew his own eternal law,
His ways are just and true.
*Is mortal man more just than He
Who rules the universe,*
His wise instructor would he be,
And wretched sinners curse!
O let us cease to arrogate
God's wise and perfect reign;
Let ours, his statutes imitate
Who once for us was slain.
O Father, teach us from thy Word,
And guide us by thy will,
Let thy benignant voice be heard,
Our angry tempests still.
Teach us the justice we implore
O Benefactor kind,
*Till human guilt shall sway no more
His sceptre o'er the mind.
Till thou dost call us hence to stand
In glory round thy throne,
Saved by eternal Justice's hand
Where sin and death's unknown. A LADY.
August, January 2.

WASHINGTON.—By THOMAS JEFFERSON.

His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon, or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where hearing all suggestions, he selected whatever was best; and certainly no General ever planned his battles more judiciously. But if deranged during the course of the action—if any member of his plan was dislocated by sudden circumstances—he was slow in a readjustment. The consequence was, that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence—never acting until every circumstance, every consideration, was maturely weighed; refraining, if he saw a doubt, but, when once decided, going through with his purpose, whatever obstacles opposed. His integrity was most pure, his justice most inflexible I have ever known, no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the word, a wise, a good, and a great man. His temper was naturally irritable and high toned; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bounds,

he was most tremendous in his wrath. In his expenses he was honorable, but exact; liberal in contributions to what-ever promised utility; but frowning and unyielding in all visionary projects, and all unworthy calls on his charity. His heart was not warm in his affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know, was fine, his state exactly what one would wish, his deportment easy, erect and noble; the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be observed with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas, nor fluency of words. In public, when called upon for sudden opinion, he was unready, short and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing and common arithmetic, to which he added surveying at a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history. His correspondence became necessarily extensive, and, with journalizing his agricultural proceedings, occupied most of his leisure hours within doors. On the whole, his character was, in its mass, perfect, in nothing bad, in few points indifferent; and it may be truly said, that never did nature and fortune combine more perfectly to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit, of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example.

THE ENJOYMENT OF READING.

It is most gratifying to reflect that there is not a human being, endowed with health and the ordinary condition of the human faculties, that may not participate in what Sir John Herschel appears to consider the greatest of human pleasures. It is delightful to foresee that, when the whole of society shall be so far educated as to derive pleasure from reading, and when books are as plenty as bread and potatoes, the hardest-worked agricultural laborer or mechanic, when he goes home from his day's toil plunge at once into intense enjoyment by taking a book. The most gratifying circumstance respecting this enjoyment is its universality, and its applicability to all countries, all future ages, and to every human being in tolerable health, and above destitution.

It is equally applicable to man whether in prosperity or adversity; whether in prison or free: and even to certain extent, whether in health or sickness. Another gratifying prospect anticipated from the result of universal reading is, universal improvement of worldly circumstances. Let any taste become general, and the regulations and habits of society will accommodate themselves to that taste. The hours of labor, at present afford barely time for eating and sleeping; but when reading becomes a necessary of life to every one,—even the lowest class of society—they will be reduced so as to afford time for that enjoyment also. Surely, if nothing else were to be gained by a system of national education but the power of conferring so much happiness on millions, it would deserve the patronage of every benevolent mind, and be worthy the adoption alike of governments professing to be paternal or to be representative. But the main object which we have now in view is to impress Sir John Herschel's statement strongly on the mind of the young mechanic, so as to encourage him above all earthly things to cherish a taste for reading in himself and in all those with whom he may have any thing to do. Another point to which we wish to direct attention is the necessity when a national system of education is established, of adding to every school not only a garden, a workshop for teaching the simpler operations of the mechanical arts, and a kitchen for teaching the girls cookery, but also a circulating library for the benefit of the whole parish. In furtherance of these objects, we cannot resist giving the following short extract from Sir John Herschel's address:

"Of all the amusements which can possibly be imagined for a hard working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book, supposing him to have a taste for it, and suppose him to have the book to read. It calls for no bodily exertion, of which he has not enough or too much. It relieves his home of its dullness and sameness, which, in nine cases out of ten, is what drives him out to the ale-house, to his own ruin, and his family's. It transports him into a livelier, and gayer, and more diversified and interesting scene; and while he enjoys himself there, he may forget the evils of the present moment, fully as much as if he were ever so drunk, with the advantage of finding himself the next day,

with his money in his pocket, or at least laid out in real necessities and comforts for himself and family—and without a headache. Nay, it accompanies him to his next day's work, and if the book he has been reading be anything above the very idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every day occupation; something he can enjoy while absent, and look forward with pleasure to."

"If I were to pray for a taste which should stand instead, under every variety of circumstances, and be a source of happiness and cheerfulness to me through life and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading."—Penny Magazine.

BUT YESTERDAY—we passed unmeasured encomiums on the learning and eloquence of one who convinced us by force of his reasoning, or captivated us by the charms of his declamations. To-day—we are gathered around his shrouded relics, looking into his grave, and there witnessing the triumph of death over human wisdom, wit, and intellectual greatness! Of the two, which is the more eloquent, his captivating declamation as it now strikes the chords of memory, or the grave before us which sends forth the hollow murmurings of his coffin as it is let down by the undertaker. How cautious is his every movement! And why?—there stands one in deep, though silent grief, and by her side stands a group of weeping children, to whom even the cold insensible remains of a husband and a father are a sacred deposit, and the grave-digger knows what anguish of heart the slightest recklessness would occasion. They cannot realize that the object of their affection is a clod of the valley, and remembering that but yesterday they impressed on his lips the tribute of theirs, they fondly believe that death has spared to him little consciousness of their love. And since the sacred hallucination sheds round their hearts a melancholy bliss, to deceive them would be next to cruelty.

BUT YESTERDAY—we saw, pressing through the agitated crowd, him whom successful speculation and enterprise had made wealthy—we saw him still adding house to house, active in the midst of profitable business, enjoying those luxuries which his opulence enabled him to procure, and with animation in his eye, and the flash of health in his countenance, anticipating a long life of earthly enjoyment. To-day—a winding sheet is his only apparel—a coffin and the grave his only inheritance—and his body is consigned to the worms of the earth!

BUT YESTERDAY—the cheek of female loveliness mantled with the glow of health. In the circle of her associates she moved with a happy equanimity, shedding around the blandishments of her kindness, and by the cheerfulness of her disposition, dissipating from the brow of others, the melancholy that was gathering there. To-day—surviving friendship weeps over her faded beauty, and the chamber of death is open to receive the deposit of these lovely ruins.

The People's Magazine.

THE first volume of the PEOPLE'S MAGAZINE which was completed with the number of 6th March, was commenced as an experiment. The unqualified approbation it has every where received, and the large list of subscribers it has already obtained, induce the Publishers to continue their efforts to make the work what they intended from the first—a permanent family magazine—one, too, which shall be still more worthy of the high character it sustains. In pursuance of this determination, they will withhold no pains or expense. They have already secured such aid in the editorial department, as they deem necessary to the accomplishment of their purpose.

The great object of the People's Magazine, then, is to convey useful instruction, in plain and familiar, but chaste language, and in the cheapest possible form, to every cottage and fireside in the land. There are few families to be found, who cannot afford to spend one dollar a year, for a volume, twice a month, which shall give them valuable information and advice, on subjects connected with their usefulness and happiness—which, while it shall not fail to interest and amuse, shall have still higher and nobler purposes in view—the improvement of the mind, and the cultivation of the heart.

Natural History will continue to receive, as it deserves, a considerable share of our attention. This science embraces many more topics than at first view might be supposed. Whatever relates to the character, nature, or internal structure of men, animals and things, is properly a subject of natural history. But we shall not confine ourselves wholly to the animal, vegetable and the mineral kingdoms of nature. We shall launch out, often, into history, arts, manufactures, &c. The pages of history are full of instruction. Biography will also be deemed an appropriate subject. In short, nothing which is calculated to benefit the minds and hearts of our readers, will be intentionally excluded.

Engravings of a superior character will continue to be furnished; but while we labor, in this way, to render the work attractive, we intend much more. We believe that good engravings may be made to do something more than to amuse, or even illustrate. We believe they may be made to cultivate the mind, chasten the imagination, develop taste, and benefit the heart. Shall the teachers of vice find engravings an important aid in accomplishing unworthy ends—in vitiating the taste and imagination—and shall the teachers of virtue neglect to turn them to a good account, in the promotion of human happiness.

Of such of our patrons as have not already engaged the People's Magazine for the coming year, will recollect that the terms are, one dollar in advance, to be sent without charge to the publishers. Six copies sent to one address, for five dollars paid. To accommodate schools, or companies, ten copies will be sent to one address, postage free, for ten dollars, sent without expense to the publishers.

LILLY, WAIT & CO.

AMERICAN ALMANAC for 1835.
JUST received and for sale at the Gardiner Book store, the American Almanac and Repository of Useful Knowledge for 1835. 50

CHRISTMAS & NEW YEAR'S PRESENTS.
The TOKEN & ATLANTIC SOUVENIR for 1835. CHRISTMAS BOX, &c.
For sale by WM. PALMER. 30

THE GARDINER SAVINGS INSTITUTION.
Incorporated by an act of the Legislature

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to do this by the aid of the Legislature, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of August, next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, and the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the Corporation shall think suitable."

The officers are
ROBERT H. GARDINER, PRESIDENT.

TRUSTEES.
Peter Grant, Esq., Hon. George Evans,
Edward Swan, Esq., Alfred G. Lithgow, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Enoch Jewett, Mr. Henry Bowman,
Mr. Richard Clay, Capt. Jacob Davis,
Rev. Dennis Ryan, Geo. W. Bachelder, Esq.,
ANSY CLARK, Treasurer,
H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834. 28

HITCHCOCK'S
Newly Invented Snuff.

FOR the cure and absolute relief of Catarrh, dizziness of the Head, weak-eyes, nervous headaches, falling sickness fits, and Infants troubled with snuffles, partial shocks of Palsy, &c. &c.

Prepared and sold by F. G. COOK, AUGUSTA, MAINE. For Sale by JAMES BOWMAN, Apothecary—Agent for GARDINER, MAINE.
Price 25 cents and 17 cents.
September 25, 1834. 39

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known as Hyer's Pills, the American Improved Hygeian Vegetable Medicine.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz: Quinzy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various kinds of Fevers, Fever and Ague, Scrofula, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet containing a brief treatise on the origin and progress of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowery, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

NEW HAT STORE.

R. H. CHESLEY would respectfully announce to the Citizens of Gardiner and vicinity that he has taken the Shop recently occupied by L. L. MACOMBER, where he intends to carry on the HATTING BUSINESS in all its branches.

Those persons who have so liberally patronized L. L. M., are respectfully invited to call at the old stand where he will have constantly on hand and for sale wholesale and retail Boston and New York HATS of every description. Also, those of his own manufacture. FUR and HAIR SEAL CAPS of all descriptions and warranted equal to any in the State. All of which will be sold at prices that can not fail to please.

N. B. CASE paid for Hatting and Shipping FURS.
Gardiner, November 20, 1834. 47 3m

Paige's New Work.

B. B. MUSEY has just published "Selection from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge."
GARDINER orders for the above work addressed to B. B. MUSEY, 29, Cornhill, Boston, will receive prompt attention. 36

LOVEJOY & BUTMAN,
RESPECTFULLY inform their friends and the public, that they have commenced the
Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street, At the sign of the Horse.
Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.
Strap Harnesses, some very elegant with Patent Pads and Blinds to match.
All kinds of Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.
Bridles, Martingales, Halters, Valises, Portmanteaus, Pest and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or on approved credit.
Old Harnesses and Saddles repaired on the shortest notice.
Gardiner, June 25, 1834. 26

NEW FALL & WINTER
GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.

Among his selection are the following—
Black, blue, brown, olive, green, Adulphs, dahlia, and Oxford colored BROADCLOTHS.
Black, blue, lavender, drab and striped CASSIMERES.
German Goats hair CAMELTONS.
Also a general assortment of the most fashionable VESTINGS, together with Trimmings of all kinds, READY MADE CLOTHING, and will sell all the above articles cheap for Cash.
Gardiner, 6th November, 1834. 45f

J. M. CROOKER,
WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections
Smith on Divine Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist
Dancers Discussion
Convention Sermons
Cobb's Sermons
Reply to Hovey
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.
Waterville, May 31, 1834. 23

HOUSE FOR SALE.

THE Subscriber offers for Sale his DWELLING HOUSE, situated in Gardiner Village. To Citizens of this Village no description is needed, but if any person elsewhere, wishes to purchase a pleasant residence in the flourishing village of Gardiner, he may rest assured, none more pleasantly and conveniently situated can be found there. The house is two stories, with an ell, wood-shed and stable attached. It commands a beautiful view of the river for two miles, with all the wharves on both sides and at Bowman's Point. The lot contains about 2 1/2 acres of land and is situated upon two streets, and all the stages pass by it every day.
The premises will be sold at a great bargain, as the subscriber contemplates a change in his business which may require a change of residence.
N. B. THE FURNITURE, or such portions of it as may be wanted, will also be sold to the purchaser of the house, if desired.
F. SHELEON.
Gardiner, November 10, 1834.

FOR SALE OR TO LET.
THAT well known establishment, called the "Ramsdell Place," situated at Bowman's Point in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and OUT BUILDINGS. It is upon the banks of Knapel River within 3-4ths of a mile of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to Enoch MARSHALL near the premises or to the subscriber in Bangor.

September 15, 1834. 6m. 38

Saw Mill Gear.

TO be sold the gear of a Saw mill, consisting of WATER WHEELS 42 1/2 inch rim, cranks, &c. &c. WHEELS and also a MILL CHAIN 109 feet in length.
The above will be sold together or separately.
H. B. HOSKINS, Agent.
Gardiner, June 30, 1834.

Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons indebted to said firm make immediate payment to the said HATHORN of Pittsfield, and all demands that are due GOING HATHORN must be immediately paid to Cyrus Knicker of Gardiner.

GOING HATHORN.
JAMES M. HANOVER.
Pittsfield, October 24, 1834. 46f

ALMANACS for 1835.

Thomas's, Robinson's, Comic, Finn's, Davy Crockett's and Miniature ALMANACS for 1835, for Sale by the Gross, dozen, or single at the Gardiner Bookstore.
November 11, 1834. 46f

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BROADSTREET & Co. is this day dissolved and all business of said firm will be settled by S. O. Broadstreet who is duly authorized to settle the same.
S. O. BROADSTREET,
R. H. GARDINER, Jr., for late firm
TOBEY & GARDINER.
45 6m.

SCHOOL BOOKS & STATIONERY.

JUST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices. 47f

FEATHERS

JUST received and for sale by
GREEN & WARREN.
July 8, 1834.

PRINTING of all kinds executed on the most reasonable terms at this Office.